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from the moon and stated that there were mountains and snow on it. It is commonly stated that the marks on the moon represent a man carrying a bucket.

The stars figure but slightly either in Bella Coola mythology or thought; it is not even known who made them. Two in the Great Bear constellation are called respectively *Tpiksta* and *Xɛnxɛnes*, "Little Girls." A lone star in the same part of the sky, named *A'lox*, is said to be following the girls to the forest for illicit intercourse.

Moon, stars, and above all the sun, were, and still are to a certain extent, used by the Bella Coola in computing the passage of time. There are no individuals with the definite prerogative of keeping count of time, but formerly wise old men used to do so.[4] Differences of opinion were the rule rather than the exception, a condition which often led to bitter disputes concerning the proper date for starting the winter ceremonials. Boas (p. 41) has recorded the Bella Coola calendar in greater detail than the present writer has been able to do. The making of calendrical observations is a lost art, and the following list of the months was all that could be learnt. It will be noted that these agree with Boas in regard to the months in the early part of the year, but not in those between the summer and winter solstices; no explanation is offered for this disparity.

First moon after the summer solstice: *Sikălamtak*, which has the significance, "The Time for Sockeye Salmon to Ascend the River."

Second moon after the summer solstice: *Si'islalitl*, "The Time for Eating Dog Salmon."

Third moon after the summer solstice: *Si'iswai·stl*, "The Time for Eating Cohoe Salmon."

Fourth moon after the summer solstice: *Siqălxam*, "The Time for Gathering Fern Root," or *Sidakaos di Ano'likwolsaix*,

[4] A Kimsquit informant stated that there were professional calendrical experts in his home, when he was a young lad although members of the *kusiut* society (II, chap. 1) sometimes attended to this matter.

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The religious concepts of the Bella Coola are not limited to explanations of strange apparitions, nor to knowledge of a wide range of supernatural beings, anthropomorphic or zoomorphic. Many in whom they believe are invisible and intangible, though none the less potent. Almost every incident of life is attributed to the help or hindrance of a supernatural agency. If a fisherman constructs a salmon-weir, with a considerable amount of work, the Bella Coola ascribe his success to the assistance of some supernatural being or supernormal power; mere labour would never have sufficed. If a man has phenomenal success in hunting, it is because the supernatural has helped him in some way. It is not necessary that an anthropomorphic being should appear; they seldom do, but none deny that in some form or another supernatural ones have aided the enterprise.

This attitude is clearly evident in Bella Coola beliefs concerning the construction of canoes. Many professions depend upon prerogatives without which a person cannot hope to succeed. This is not true of canoe-makers, although it is a great advantage to one of them if *Yulätimut*, the Master Carpenter, appeared to his ancestors in the beginning of time. Even without this in many cases a man can succeed in making a canoe if he is aided by a supernatural teacher, or Model Maker. No one knows much about this being, nor even whether there is more than one of them, but it is through his kindly intervention that a man is able to complete his complicated task. If carpenters who have left a half-finished canoe in the woods, hear adze beats, as they are returning to it, they remain away from the spot, knowing that their work is being done with superhuman efficiency by a supernatural artisan. Under such circumstances even a solitary man can construct one of the large, ocean-going canoes. About 1880 an expert carpenter, named *Yelxlin*, was making

stated definitely that his mother had told him Mackenzie came down the Dean River when her uncle was a young man. As if to confirm this statement he added the inconsequential detail that Mackenzie, in dire straits for food, killed and ate a dog, and that he was given a marmot-skin blanket.

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428 553 [578] influence of a chief is usually sufficient to settle claims as to which of his brothers shall receive which name. Even if none of them is a chief, some one of them is certain to have greater influence than the others. If a dead man has no sons, his daughters can assume his names, which they may transmit to their children. Failing both sons and daughters, a man's brothers and sisters are his heirs, as usual, the one of influence being the one who really arranges matters.[6] None the less, it [614] must be emphasized that if the members of the immediate family are slow to validate a dead man's names, they may be taken by any member of the ancestral family.

463 869 [614] In former days it was customary to create a "remembrancer" to preserve the ancestral myth. The older and more influential members of the ancestral family would choose an intelligent young relative to whom to relate the myth in great detail. One informant described how her mother, the last official "remembrancer," had been instructed by her grandfather. The old man had been accustomed to take his granddaughter, a girl about twelve years of age, to bed with him, and whisper to her the myth, with his hand pressed over her anus to prevent escape of his words. At the conclusion of the recitation [789] he always spat in her ears to make the words stick. The members of the ancestral family, recognizing that the "remembrancer" was the person best acquainted with the myth, were wont to consult him or her about it, and, of course, about the [553] names embodied in it. A "remembrancer" had no authority to decree who should receive names, but appeals were often made to him, and a tactful individual was frequently able to settle disputes.

578 428 614 553 Considering the extreme fluidity of the whole system it is surprising that quarrels are not more common. These are limited by the system of wills, through which a man bequeaths his most valuable personal property, especially his intangible property in *kusiut* name-prerogatives (II, p. 2). Ancestral

[6] At the present time the same principle governs the disposal of houses and gardens on the reserve.

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*556 More goods are brought forth. In like fashion all kinds of things are bestowed: a copper, "to support Y's back"; a moose-skin, "to shield him from the fire"; two slaves, "to make him strong and heavy as he moves about the earth"; a pile of blankets, "to provide a cape to keep him warm"; more goods, "to give him shoes"; some cloth, "to wipe his mouth after eating"; and other things to provide him with hat, leggings, and so on. The family of Y keep telling the heralds that they have more goods, so that he knows how long to continue his complaint about Y's needs.

As soon as all the available goods have been piled up, they are given to the guests, who are witnesses of the validation of the name and seat in the house. Theoretically, the value of the present received by each is not affected by the rank of the recipient. X decides whether or not each guest shall receive a present of like value, or whether men shall receive more than women. Owing to the difficulty of accurate estimation of the amount required, there is often a residue, which is given away to the more important chiefs. These goods are strictly not returnable. They are spoken of as having "become nothing," with reference to the name and seat in question.

Exactly the same procedure is carried out for every young person whom X wishes to start or to validate in his seat. Parents take advantage of a potlatch to "strengthen" their children in this way, and X never refuses a request for participation. It is always announced whence have come the goods for distribution, so that X receives no direct increase of fame, if they have been provided solely by the relatives of the youth, but, indirectly, his prestige is increased through the transaction having taken place at his potlatch.

It is at this time too that other names are validated. There will be usually a number of infants whose parents wish them to receive their first child names, such as are incorporated in the family myths. Likewise, men may be confirmed in their occupations, as warriors, singers, or other professions in which

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success, according to the Bella Coola, depends upon the goods expended in their establishment (I, p. 261).

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Throughout all this ceremonial the initiates have been carefully concealed in the back-room. They are now eagerly, though with trepidation, awaiting their time to dance. The order of appearance is a matter of no importance. It is arranged by the singers, who send word to one of the initiates and then begin to beat out one of his songs. He emerges, clad in a ceremonial blanket, wearing a *sisaok* head-dress, and holding a rattle in his hand. Taking up his station behind the fire he dances in time to the beating of sticks. As he does so, the speaker calls upon X's wife to bring forward goods as "cedar-bark mats for him to stand upon," or "cedar-bark mats to make soft his seat." These are piled at some convenient spot. After dancing, the initiate retires to the back-room, accompanied by one of the older members of the *sisaok* society, perhaps a *siki*. This man presently emerges, saying:

"It is most peculiar. An eagle is there now."[35]

At the same time a whistle sounds from the back-room, in imitation of the scream of an eagle.

There ensues a constant interplay of remarks between the heralds and those regulating the ceremony. One of the former may call out:

"Let us see it."

The elder returns to the back-room, saying, "I will bring it out."

There now emerges a figure masked to represent an eagle, or whatever bird or animal it may be, with a long blanket covering all but the feet. Any clever dancer is employed to wear this disguise, seldom the initiate himself. The "eagle" bends down beside the singers as if whispering a song to them, though in reality they have themselves composed it. They sing this as the masked figure moves around the fire, imitating the gait of an eagle with considerable dramatic skill, while an

[35] Or whatever may have been the guise in which the *tsiwinam* came to him, in itself dependent on his ancestral myth.

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pended, so that it serves as a visible and tangible memorandum of the chief-like generosity of its owner. By means of these media, debts are passed from one individual to another without actual liquidation in goods; in fact, it is unlikely that the Bella Coola possess sufficient money to meet the sums represented by their coppers.

Professional Prerogatives

The importance of prerogatives in the lives of the Bella Coola has already been noted in many connections. A man's name is his only because his ancestral family has the prerogative of using that designation; a *kusiut* dance can be performed only by an individual with the necessary prerogative; specific totem-pole designs, the portrayal of bird or animal on spoons, seats, house-posts, and other objects is a right dependent upon an ancestral prerogative; as is also the area on which a man can hunt or fish. The concept colours all Bella Coola life. Not only is a man's ceremonial life based on this principle, but on it depend his actions as chief, and the economic sources of his food-supply. No prerogative, even though it be the property of a man, is effective until validated by the distribution of presents. Much of a man's energy throughout life is expended on the validation and display of his prerogatives; most Bella Coola feuds are caused by the infringement of one individual on another's rights.

In addition to the various types already mentioned, there are a number of professional prerogatives on which depend a man's vocation. That of herald approximates this class, although the Bella Coola consider it rather as a right operative only during ceremonials. Professional prerogatives rest on the belief that a man's ability as a hunter, wood-worker, and so forth does not rest in his innate skill, but upon an inherited right which must be confirmed and validated by the distribution of presents. These can be given at any convenient time when the people have been called together, but, as it is to the man's advantage to have his right made known as widely

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424 as possible, a potlatch is the most suitable occasion. Goods
463 distributed for this purpose are not returnable; they have
556 "become nothing" in the acquisition. The value of presents so bestowed differs enormously; a man who is proud of his prerogative validates it lavishly until he is strong in his vocation, whereas another establishes himself on a lesser scale. The origin
[793] of professional rights, like so many of other kinds, is lost in antiquity and ascribed to the wishes of *Alquntin* as expressed to the first people. Some of the early settlers came to earth
[551] with definite duties and vocations, each indicated by a special name; others, lacking these, created them through their own enormous power. At the death of one of these incumbents,
424 his name passed to one of his relatives who acted in the same
463 manner as his predecessor after duly validating the name in
553 question. Ever since that time, the owner of a conferred pro-
556 fessional name has been able to perform the functions of the prerogative. This is never a man's sole designation, but merely
[551] an addition to those of ancestral, *totem*, *moon*, and other types. Like these, professional names are usually willed by their owners, though if this is neglected, one can be revived by any member of the deceased's ancestral family. In such a case, the older people usually decide on a suitable incumbent and suggest the matter to him; if he does not accept, the opportunity is given to another. If a member of the group is eager to validate the name, it is unlikely that anyone would try to
[789] forestall him. Ability in certain respects can also be obtained by magical means (I, p. 701), and a member of the ancestral family so endowed is the natural choice for the prerogative in question.

Prerogatives of this kind can be grouped according to the types of vocation included.

THE PROFESSION OF RIVER GUARDIAN

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In the beginning of time, *Alquntin* is said to have sent down with Qoil, who landed on the mountain behind Qimqo'o,

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a man, or *nuusiz*, with the prerogative of enforcing obedience to river taboos. Ever since, the owner of this name, when it has been duly legalized, has had the right to perform this function. In some cases, such as carpenters and singers, the validation of a prerogative has not brought with it the necessary ability, so that the incumbent remains a properly ratified, but non-functioning, craftsman. No mechanical skill is required by a River Guardian, hence the owner of the name *or nuusiz* has always been able to perform his duties. 424 463 551 693 [793]

From time immemorial certain restrictions have been enforced concerning the river: No refuse may be thrown in, otherwise the olachen would remain in the ocean. For the same reason, women at certain periods are not allowed to bathe lest a speck of blood should blind the fish and prevent them from seeing the route. Occasionally an olachen with red eyes is caught; this is caused by some heedless woman. When the fish are running in the river, women are not allowed on the bank, nor to repair the nets. At high tide, it is forbidden to drive stakes for olachen nets. 784 825 226 [515] 841 [562]

The number of prohibitions increases during the critical period of the salmon run. Then no freshly hewn planks can be set afloat, and even a canoe which has just been completed must be kept for ten days before launching. No one whose husband or wife has died within the last year can embark at the village, but must proceed to a landing-place at the head of the flood. Most important of all, refuse of salmon must be deposited in the woods; if thrown into the river, the fish would smell it and avoid the stream. Even accidents such as the upsetting of a canoe, or the spilling of olachen grease, are considered to be offences. [502] [765]

Disregard of any of these injunctions is displeasing to the salmon kind and it is the duty of the River Guardian to punish the offender, irrespective of his rank. In case of slight infringements, he beats the guilty person or throws him into the river. The guilty person usually scrambles out, but should he be swept away and drowned, no recompense can be claimed by 688 693

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688 693 [177] his relatives. This punishment is customary in cases of the upsetting of a canoe. Death is the penalty for throwing refuse into the river, particularly during the summer, and until the coming of the white man the River Guardian exacted it without hesitation.

THE PROFESSION OF UTTERING A DRONING CRY

424 531 [575] [463] [491] [773] At the appearance of masked figures representing supernatural beings, whether in *nusuk* or *kusiut* dances, many of the women repeatedly utter a peculiar, high-pitched, droning cry which adds considerably to the weirdness and impressiveness of the occasion. Ability to do this depends on an ancestral prerogative duly confirmed by the distribution of presents. Many ancestral myths describe how some of the first women were given by *Alquntám*, or acquired in other ways, the right to drone, and mention is made of the name used by each with respect to this prerogative. Unlike the one previously described, many of the first women possessed this privilege, which is accordingly common at the present time. A name [553] of this type is usually conferred in girlhood, sometimes even in infancy, and being of relatively slight importance may be validated at a ceremony of less dignity than a potlatch. One of these names is *Nuxuqmulelsiaipsa-a*, which has reference to [773] the blue-green sheen of some abalone-shell brought from the east by Raven in the beginning of time, as described in the ancestral myth in which this name is included. For many [178] years there has been considerable laxity with regard to this prerogative, and women lacking it have even been urged to drone in order to add to the solemnity of the occasion and to increase the wonder of the uninitiated.

424 767 463 773 There is another similar prerogative, enabling the incumbent to drone at mourning ceremonies. In the beginning of time, *Imaaus* of Kimsquit married *Tlákmaitl*, the daughter of a Bella Bella chief, who had this right. It has since been transmitted from one of her descendants to another at Kimsquit.

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quit. Details of this prerogative were not obtainable, but it seems to follow the general type.

THE PROFESSION OF FIRST BERRY PICKER

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All women can pick berries, but in every village there is at least one who has the prerogative of picking the first of every kind. The origin of this right is lost in dim antiquity, but, like all others, each first berry picker has a special professional name embodied in her ancestral myth which must be duly validated before she can function. One of these is *Stixwaxwaĕ-nimdx̣a*, another is *Ła'yo*. Though normally reserved for women, one of these names is occasionally given to a male child, in which case it is said to have been hermaphroditized.

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No one would dare to pick berries until the legal picker has paraded up and down the sidewalk carrying on her back her picking basket decorated with a representation of the sun, an act which is believed to ripen the berries.

"Get ready to pick red elderberries [or whatever species is ripe] tomorrow," she keeps calling out.

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The berries may then be picked by anyone. This is repeated for every variety. As far as could be learnt, there was no social mechanism to punish a woman who picked berries before the announcement of the official picker; obedience seems to have been so universal that infractions are said to have been unknown though formerly there may have been some penalty of which even the memory has disappeared.

THE PROFESSION OF WARRIOR

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The profession of warrior is another prerogative handed down from the distant past and requiring validation before it can be used. As with other rights of this type, magical means are in many cases employed to make any young man brave and successful, but there are a number of warriors confirmed as such by the distribution of presents at the time of bestowal of them of professional names. At the present time, it is

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than that of anyone else. The Bella Coola do not rationalize in a scientific manner; if a man holds a belief firmly, he acts on it without questioning its logic. Moreover, if a professional warrior functions a number of times, this in itself is enough to strengthen his conviction that he must act henceforth in the same way. It can be said with confidence that the owner of a professional prerogative has considerable belief in his own powers, that this acts on himself to render him proficient, and that the majority of the community have respect for his capabilities.

THE PROFESSION OF SINGER

Singing is one of the professions open to a Bella Coola either through natural ability or an ancestral prerogative. There is a constant need for men able to sing and compose songs for every kind of ceremonial, so a young man of talent has little difficulty in gaining admittance to the choir. He may even win great distinction and become recognized as the leading authority on musical matters. None the less, his success is considered to be accidental and unsubstantial, lacking the foundation that comes from the possession of a duly validated professional prerogative. A person made a singer by the latter means may be entirely unable to compose; in this case he is not a member of the choir, although he enjoys the social distinction which he has won by distributing goods to confirm his professional name. The singer most respected is he who combines with natural ability a confirmed prerogative to give substance and power to his position and compositions. At the death of such an one, an effort is always made by the members of his ancestral family to transmit the name to a youth who has shown musical promise. Arguments and differences of opinion are common among the members of the choir and in such cases the self-assurance and influence of a man whose position has been made strong by the distribution of presents often outweighs that of one who can rely only on his actual ability.

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THE PROFESSION OF CARPENTER

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As with singers, there are many carpenters who ply their trade without the advantage of an ancestral prerogative. They, also, may be expert and receive credit for their skill, but they can never achieve quite the distinction that comes to a man who has been made a carpenter by the distribution of presents. The latter may be so clumsy with tools that no one would ever trust him to make a canoe, or even a mask; but he is, socially, a carpenter, whereas a skilled artisan lacking a prerogative is admired for his ability but has no foundation of social esteem. In transmitting a professional carpenter's name, however, an effort is always made to give it to a youth with a bent in that direction. [553]

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The most esteemed carpenters are those who can make canoes, a trade which requires no special prerogative. In the beginning of time, *Yulātimut* was the canoe-maker *par excellence;* he assisted many of the first people, and no one can have a professional prerogative as carpenter unless this supernatural being appears in his ancestral myth. The Bella Coola ascribe the skill of the Bella Bella in carpentry to the fact that *Yulātimut* married a Bella Bella woman in the early period of the world and that many of that tribe are his descendants. In the old days, before the coming of the white men, carpenters were always respected as esteemed members of the community. Chiefs always cared for them, and they received abundant food at every ceremonial. None the less, they were not wealthy, and only in recent years, since the Bella Coola have realized the value put upon good craftsmanship by the white men, has it become customary to give valuable presents to carpenters. Ceremonially, they have considerable influence, since the carpenter who makes a mask usually decides who shall wear it and takes charge of the fitting and adjustment. He is also held responsible for any accident such as its falling when in use or for mechanical defects. [829] 335 [554] [177] [532]

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224 424 [463]

THE PROFESSION OF HUNTER

Another profession which is entered by means of an ancestral prerogative is that of hunting. Many Bella Coola have validated their right to this vocation, some by confirming names created by their early ancestors, others by legalizing those brought down from above in the beginning of time. [551] One of the latter is *Lalaimkila*, "The Brusher Off," so-called because the owner is such a successful hunter that he can sweep mountain goats from the mountains as easily as an ordinary person can brush insects from a wall. Unlike the professions of carpenter and singer, it is believed that legalization of a hunter's name always brings success to the holder; perhaps because everyone is more or less successful, it follows [555] that whatever good fortune is achieved by a professional hunter can be attributed to the validation of his prerogative. Others, [556] lacking this assistance, may be proficient, but their success never carries with it the social prestige gained by a man who has distributed goods to substantiate the prerogative.

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There is a difference of opinion among the Bella Coola as to whether or not certain hunting methods are inheritable prerogatives. With the introduction of rifles, these have long been discontinued, and no definite information was obtained regarding the social position of their users. Several of the older men believed that the contrivances depended upon ancestral prerogatives, whereas others stated that they were merely individual discoveries which could have been, and in many cases were, imitated by anyone. It seems probable that most of the following practices are prerogatives, although it may be that they are no more than special hunting devices suitable only in certain areas and, therefore, limited to the members of the ancestral family owning that particular locality.

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The method about which the most definite information was obtained, was one formerly employed by a certain *Nuxalxiç* to catch geese at *Tăl-ic*. According to one elderly Bella Coola,

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ăłqim: Something long sought-for on account of its especial desirability, such as well-grained wood.

ăłqim was munas: Child whose parents were long engaged and who is accordingly regarded as being well prepared for. [554]

ăłqlus: Sisaok initiate concealed within the back-room.

Ălqnulis: One of the first men to settle in Kimsquit in the beginning of time.

ălqo: Guests at a potlatch.

Ălqoxnkam, "The Shelterer": Name assumed by *Smaoas* in the beginning of time.

ălłpmătimis, "What Has Been Shaken Off": Term applied to presents distributed when a corpse has been carried through the roof. The implication is that they are dust shaken from the fingers of the deceased. [431] [764]

Ălquntăm: 1—The supreme god.
2—One of the first men to settle on the upper Bella Coola in the beginning of time.
3—One of the first men to settle on the upper Kimsquit in the beginning of time.
4—Tail of a *Stux* repository.

Ălquntamaklu: 1—Mountain on the north side of the lower Bella Coola.
2—Name assumed by one of the first settlers at *Snukli* in the beginning of time.

ălqwallaiyuly: Old people, especially parents; this is a polite term for direct address. [601]

Ălqwathntutl: Supernatural artisans who made mankind in the beginning of time. [576]

ălq"il: Presents given to validate the initiation of a *kusiut.* [431]

Ălqwutimut: Ancestral name of a Bella Coola woman.

ălsămnuskwanaxmy: Professional mourner. [463]

ălsămnuyaiyetl: Professional droner at marriages.

ălsămyaanx: Professional hunter.

ălsanyalit: Professional warrior.

Ălsălăw-i: Kimsquit fisherman living in the last century.

ălte'xu: Olachen net.

Ălsiăy: Celebrated hunter mentioned in an ancient story.

ălsks el di ẋaalem: Second oldest sibling. [601]

Ălsismos: Repository of a Kimsquit Cannibal where cures are effected.

ălsisxemlh: Professional warrior. [463]

ălsnuxwaitxm: Professional river guard.

Ălxwalsgamus: Mountain near mouth of the Kimsquit River.

ălxlwala: Shaman.

ălxlixwaxtmx: 1—Meeting of those who have given potlatches. [753]
2—Unidentified disease said to attack only chiefs.

ălxlimut: Marriage associates, i.e. those who, not being relatives, wish to associate themselves with the bride's family in the financial transactions of a marriage.

Ălxnxhomtmx: Name applied to the supernatural artisans with reference to their construction of everything used by mankind.

Ălxsklwaxmx, "Cloud-Covered": Name applied to the supernatural being *Nsaiyaxm* with reference to his frequent invisibility.

Ălxsmăx-aix, "The Highest of All Chiefs' Sons:" Name of *Smaoas*'s son in the beginning of time.

Ălxs-ămax, "Falling Star-Fish": Name acquired by a Kimsquit man long ago.

Ălxsqoc, "The Roof-Maker": Name acquired by a Kimsquit man long ago.

ălxsłăk: One who has received a commission for carpentry work in preparation for a potlatch. [465]

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Anutlûx: Village near mouth of the Dean River.
Anulsilâm: Man mentioned in an ancient story.
Ănutsqwa·xstl, "Labretted": Village in the lower Bella Coola valley.
Anuxemlaix: Name obtained by an *Älqälxel* man in the beginning of time.
Anupulmmut, "Quivering To and Fro": One of *Tlitcaplilan·a*'s names and hence a designation given to shamans.
Ănuximâlas: Kusiut name of a Bella Coola man.
Anuximan·a: 1—*Kusiut* name of a Bella Coola woman.
2—"Left Hand": *Stmx* repository named from part of a supernatural creature. [431]
ănupop': Term applied to the giving of a copper, indicating that 100 per cent interest is expected in return. [426]
Ănuxmmdmut: One of the names of Great Blue Heron as chief.
anuxwitckm·aix: Kusiut profession, at Kimsquit only, of throwing masks on the fire. [463]
Ănuxwoisukmals, "The Moving House": One of the names of the supreme god's dwelling.
ănuyax: 1—Owner of a puppet-patron.
2—Synonym for *tsämämmtmm,* q.v.
Ănuyulikailaix: Supernatural being who robs *kukusiut* of their thoughts at the Mystery dance.
Ao·sti: 1—Name created for himself by one of the first settlers at *Älqälxel* in the beginning of time.
2—Bella Bella chief.
apa: Excreta.
Apsta·a, "The Privy One": Name taken by a chief for himself in virtue of the remarks made about his habits.
Aqalais: Sisaok name of a Kimsquit man.
aqam: Herring eggs. [825]
aqmaxlp: Cottonwood. [824]
aqna: Type of sea-going canoe.
aqna: Harlequin duck. [825]
Asaikaiyutsmaxmm, "The Constant Eater": Term used by hunters to Eagle.
Asau·au·i, "Concave Town": Village in the middle Bella Coola valley.
aq·amanaq: Canoes lashed together.
As·ax: Locality on south side of North Bentinck Arm, about one-quarter mile from its head, including the area beneath the surface of the water.
as·ikn·il: 1—Second oldest sibling. [601]
2—Second part of song.
asiustmxm: 1—"They Who Have Become Supernatural": Title preferred by ghosts. [775]
2—Woman living in the moon.
As·ixumy: Inhabitants of the village of *As·ax*ᵂ.
as·umsmaius: Person with good memory commissioned to remember family prerogatives. [424]
*As·ax*ᵂ, "At the Head": Village southwest of the head of South Bentinck Arm.
askaisk: Totem-pole, *literally,* "Outside Post."
asknaluts: Shaman with power derived from ghosts. [756]
aspalsam: Ceremonial bathing at dawn.
Asskassilaix: Kusiut name of a Bella Coola woman. [515]
Asxmkk: Kusiut name of a Bella Coola man.

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[825] *Lāklāklis:* Kimsquit man mentioned in ancient story.
lā-kīs: Squirrel.
Laqwomais: 1—One of the first men to settle at *Ḷomṇo·ts* in the beginning of time.
2—Man sent down west of Kwatna in the beginning of time.
● [463] *Laxaiyao·k':* Name of a professional warrior; the word is said to have originateed in Kitkatla but has remained for many generations in Kimsquit.
La'xdx: Atnarko River, northern fork of the Bella Coola.
Lalāmsk: Sisaok name of a Kimsquit man.
Lalaimkila, "The Brusher Off [of Goats]": Professional name of one of the first settlers at *Snuiɬi* in the beginning of time. This may be the same word as *Lalemkila.*
Lalemkila: Another name for *Twalaiɬit,* the supernatural hunter. This may be the same word as *Lalaimkila.*
[825] *Lilitwumlaix:* 1—"The Beautifier": Supernatural name of Otter.
2—*Kusiut* name of a Kimsquit woman.
[886] *lipdjudiɬs:* Return in old age to the thoughts and actions of infancy, senile decay.
[426] *lisdjut:* To repay indebtedness of any kind, especially presents received at potlatches.
[583] *lisliwadjut,* "A Paying": An arrangement by which a man's sons-in-law give him as "wife" an infant female relative by way of repayment for his expenses in connection with the weddings of his own daughters.
listomax: Wrestling or shoving.
hlstom: Abbreviated Cannibal rite.
Lo·qwa·t: 1—Famous Bella Bella chief.
2—Ancestral name of a Kimsquit man.
lulusta: Mask.
lula: Tool for making vertical incisions in the bark of cedar trees.

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Łakwakila: Tsawat man living in the beginning of time.
Łałaiuks: Kusiut name of a Kimsquit man.
[823] *łalia:* 1—Copper.
2—Unidentified town on the outer coast, mentioned in a story of the beginning of time.
3—Chief of this town.
Łaliasiuti: Daughter of chief of the town of Copper.
Łalioɬait: Copper canoe acquired by the first settlers at *Sius* in the beginning of time.
Łaliaks: Man's name, created by the first settlers at *Sałlis,* in the beginning of time.
Łaliakdja: Name taken for himself by one of the first settlers at Kimsquit in the beginning of time.
Łaliaks: Ancestral name of a Kimsquit woman.
Łaliamg: Sisaok name assumed by one of the first settlers at *Alpałtat* in the beginning of time.
Łaliasas, "The Copper One": One of the first men to settle on the upper Kimsquit River in the beginning of time.

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Saiutl: Thunder, anthropomorphized. [821]

Saixnäs: *Kusiut* name of a Kimsquit man.

sälälsi: Historical account; the term does not include ancestral myths or other personal property. [173]

sä·lkälstumm: 1—Food distributed by the donor of a *kusiut* dance; the term is also applied to presents given instead of food. [431]
2—Food stored up for this purpose, or even for a meal. [25]

sä·lpsta: Cannibalistic incubus.

sä·lpstumm: Presents given as "Food" by a bridegroom and his relatives to the bride's kinsmen when the latter come to his house on the wedding day. [585]

sälsiskädimut: Profession of *kusiut* executioner. [431]

sälukwalăs: Object obtained by a shaman from a supernatural being and displayed by him. [463]

säml: Sockeye salmon. [825]

Sänoilxmulelts Älquntäm: One of the sons of the supreme god.

Sanunusmmlaix: Supernatural being who has the prerogative of scratching in the land above.

Sänutlkum or *Sänutlkmdimut:* One of the names of Mount *Nusqalst* as chief.

Sänuxmäxots, "The Light Bringer": 1—One of Raven's names as chief.
2—Ancestral name of a *Stuxx* man.
3—A celebrated Bella Coola hunter and chief.

sätxx; vocative, sätäi; vocative plural, sätxwa·ks: Comrade, especially one engaged in an enterprise with the speaker.

sä·tla: Spoon-shaped river canoe.

Sätlia: Village at point between North and South Bentinck Arms.

Sätlyenuts: River flowing into the middle Bella Coola from the north.

Sä·ima: Death, anthropomorphized. [761]

saiolts: Whetstone, *archaic.* [412]

Sä·tsk': 1—Kimsquit River.
2—Village near the mouth of the river. [101]

Sä·tskamx: Inhabitants of the Kimsquit River valley.

satskwal·a: Raft.

Sä·tsmnän·i: Shaman's name acquired from Death. [513]

sawa: Pillow.

sawadjut, "Pillowness": *Kusiut* ceremonial at which no call is present. [601]

saxi, vocative, saxinas: Brother or sister younger than speaker, especially the youngest of a family.

Saxinas: Proper name of a youngest brother mentioned in an ancient story. [824]

säxkam: Bracken.

säxwänos: Tide flats. [823]

sakdjulk: Heart.

Satwalasam: That part of *Sonq*ᵂ which did not fall in the crash at the beginning of time.

Samhatl: Village on Rivers Inlet.

Samsiutän·i: Part of a peculiar repository.

samsamlkdimut, "Like Salmon": The so-called "Winter Salmon," probably steelhead salmon, obtained by Raven in the beginning of time.

sa'mista, "Resting Place": Limit of the sun's course. The word for December is connected with this. [805]

sankwolsäm: Leader of musicians. [821]